THE CUBANS AT HOME

Beverly Crump Gives a Description of the People of Havana

AS THEY APPEAR TO AN AUDIENCE

The Eccentricities and Superstitions of the Natives.

CUBA AS A PARADISE FOR PEDDLERS

PORRESPONDENCE OF THE DISPATCE. I HAVANA, Cuba, March 9 .- Although it s but ninety miles from American soil to the walls of the city of Havana, the homes and the people,



their customs and habits, their tastes are as different from our own as those of the inhab. itants of Japan or Damaseus, The Cuban who comes

wears lewelry like a woman, pinches his cet into a woman's shoes, wears his shirts but very decollete, dresses his hair with perfume and keeps his waist in shape with racts. His bony, claw-like fingers are renamented with rings bearing large and high colored gems, and he wears his finger nails long and trimmed oliteness and generosity, and he will volunteer a thousand promises which he never has the slightest idea of fulfilling. Oily and smooth in making a bargain; oily and smooth in avoiding his obligations, he never loes as he agrees, and invariably expresses to-morrow. He never does to-day what

his sister and mother. AMUSING CUBAN TYPES.

The most amusing type of Cuban character is the old man; always mineing, fussy, ex-citable, and with an upward turn of the nose, and an expression of the mouth which niggests a disagreeable odor somewhere near When he talks he uses a gesture for every word, and you imagine he is an the verge of insanity when he is samply elling what he had for break ast. You see m press his folded hands upon his heart; then stretch them in a pathetic way toward the person he is addressing; then he extends his arms as if he was appealing to the sun, way to perform them. This simple story is related with as much pantomime as the chance to win your fortune. average American would use to describe a errestrial catvelusm

NATURAL EGOTISTS. The Cuban teels more national pride in proportion to what he has to be proud of han any man on earth. He has the sublime igntism to suppose that a want of money, or want of knowledge of its resources, alone prevents everybody on earth from emigrat-ng to Cuba. He sincerely believes that in eads the world, and is utterly discusted when you talk of going back to New York. anges and refuses to make experiments. What was good enough for his father is

It gave him pain to acquire new ideas, and when compelled to listen to them he stands with a look of forced resignation, and and kettles and kitchen utensils from a needlier who comes to his home. He de-lines to use the wheelbarrow, but carries solid as the doors of a dungeon. way dirt in a box. He insists that ice

water will give "spasms" to those who use it, because somebody once had a colic from drinking too much. He saws wood with toward him; he sells chocolate at drygoods stores; brooms and shoes in the same shop, and combines ready-made clothing with jewelry. He thinks cool fresh air is poisonous, and sits in the dew until he could wring water out of his coat. But with all these peculiarities, he is never bored and never grumbles. The fatality which hangs

over his life permeates every daily incident He accepts things as they are always. Therefore, there are no Cuban inventions.
He has no need of a patent office, and regards all Yankee improvements as objectionable inventions. Once in a while, however, a discovery is made that there is some-thing better than he is using, his prejudices suddenly collapse, and he has a panic to get the new idea before his neighbors. He appreciates the telephone, but refuses to plow with anything but a crocked stick. But the funniest of all is that be carries with him in all the changes he makes the conviction that habits, their tastes and temperament He believes that a Cuban discovered the power of steam, invented the locomotive and the printing press, and expresses a pro-found surprise that these novelties are in use elsewhere.

LABOR A DISGRACE.

One never sees a Cuban gentleman carry-Cuban who comes to New York is a surious study, whose oddities are almost innumerable. He is a born dandy. He tion agent gives you a receipt for your trunk and pastes a duplicate upon one end of it as in Europe. Your railroad ticket is in duplicate also, one being taken up when you get into the train and the other when you get out at your distination. Before the train starts a Chinaman goes up and down the platform ringing a large hand-bell,

which means "all aboard."

The Cuban policeman is a superanuated to a sharp point like those of a Chinese nobleman. He strikes you at the first glance as a man all hair, eyes, and shirt collar. His countenance is always intelligent, and more than often handsome; his manners are graceful, his treatment of the duty of the "guardia civil" is to keep the peace and arrest disorderly persons. The press and the theater are under con-

trol of a censor; the former in order that nothing may be printed to inform the people that Cuba is not the happiest, most peaceful and best governed land in the does as he agrees, and invariably expresses surprise when you intimate that you expected him to. His talisman is "magana" there is a "president" who represents the censor, and acts as manager of the performance. He selects the plays and watches the an be postponed till then. He is faithful performance from a conspicuous box, in which he has a hand bell. He decides when to the last degree to the ties of kindred, and patriotism is his strongest trait. His worst quality is that he does not believe in the an encore can be responded to, and wee be to the actress who appears until he rings his rine or honor of woman, and suspects the bell. There are always two prompters on the liness not only of his own wile, but of the stage, a woman for the female characters. ters and a man for the male. They call out so loudly that the stranger is puzzled to know it the mysterious echo is not a part of the performance. The censor does not care how nasty a piece is, so long as it does not

> POETIC SIGNBOARDS. Shops are never advertised under the Shops are never advertised under the owner's name, but have a poetic signboard. They are known as "The Paradise," "The Pearl of Cuba," "The Resort of Nymphs," "The White Elephant," "The Bounding Deer," "The Golden Garter," "La Norma," "The Sea Foam" and by similar names. The peddler finds Cuba a paradise.

oon, and all the stars; the next moment his goes around with a big tray on his head, or langers are flying around like the arms of a string of mules with the halter of one tied a string or mules with the nature of one tied windmill, his legs are bent, his knees are quivering and his whole body is agitated like a poplar tree in a gale. All this time he is simply describing how he went to breakfast from his office in a volunte, had omelette with onions, and after that a men, women and children with tickets for shicken stew and some bacalao (codfish) the next drawing. They are the first people with his coffee. When his breakfast was you see on the docks as you arrive, and their inished his wife asked him to do certain unearthly cries are the last you hear before strands down town, and he is now on his falling asleep to dream that the buzzing

The Cuban home surrounds a courtvard or patio, and has one entrance through which everything comes and goes—the horses and carriages, the drayman who brings the furniture or baggage, the charcoal peddier, the garbage collector, the foung man who is engaged to Mercedes, the neighbor who comes to pay a visit, and the children who go to the church schools. It children who go to the church schools. It has great doors like those of a prison, and a limate, soil, wealth, intelligence, architect- key as big as a gridiron. The parlor is a are, enterprise and everything else Havana | great, high, airy, damp room, with no carpets, table covers, curtains or upholstery whatever. The floors are bare tiles, and the He cannot understand how anyone can furniture consists of a strip of carpet or eave Cuba, having seen it once. He hates a row of cane-seated chairs on either side, The men sit in one row, and the women in cood enough for him; bence Cuba, like all the other. For a man to cross that rug and seart himsel beside a lady would be as gross an act of discourtesy as to lead your horse into the dining room of a New York man-sion. The windows are large, and reach from the ceiling to the sidewalk. During hey have no more effect upon him than sater on the back of a duck. He re uses to against the iron gratings that protect them

BEVERLY CRUMP.

the saw on the underside of the log, and al-ways whittles with the blade of the kuife Those Persons Whose Society Wil. Be a Mutual Improvement.

CHOOSE AS FRIENDS

THE INFLUENCE OF ASSOCIATES

On the Character as Described by the Rev. George Hodges.

BEST FRIENDS FOR BOYS AND GIRLS



E make friends, but our friends make us. It will always be debated, whether the prevailing influence over character comes from heredity or from environment, from our forefathers or from our friends. It is certain that our

riends have a good deal to do with it. The Spaniards have an ingenious proverb to the effect that "he who lives with wolves will learn to howl." This is very much the same truth which St. Paul put in a more sober fashion when he affirms that "evil communications corrupt good manners." The two maxims are alike in putting the emphasis upon evil influences. Because it is one of the mysterious conditions of life upon this planet that evil influences are very often stronger than good.

Most unfortunately, it is not health which is contagious, but disease. Flowers and corn do not grow of themselves in people's gardens; it is weeds which do that. It requires no effort to go down-you have only to let yourself go. But to go up-whether we speak of a mountain, or of a river, or of a reputation, a fortune, a position, a character-to go up takes work.

EVIL IS EASY.

Perhaps we touch just here, in this word "work" the secret of the strength of evil influences. Evil is easy. It tempts us, because it is so easy. For that sentence is true which President Garfield remembered out of an essay of Emerson's: "Every man is as lazy as he dares to be." Temptation, if you think about it, does not often come in this form: "Do this difficult thing." It this form: "Do this difficult thing." It almost always arrives from just the opposite quarter of the moral compass: "Here, do

this; it is so easy."

This is a test of friendship. Put no condence in friends who do not work, and who do not inspire and encourage in you a de-sire to achieve the difficult. Try all easy friendships, which give nothing and de-mand nothing, and see if you do not disover some element of evil in them. Be suspicious of what is easy. Do your friends make you workful? Do they make you better? Do they make you look up? Do you go away out of their presence wiser and stronger? Does your conversation with them

call out what is worthiest in you? Do they make you follow closer after your best UNPROFITABLE FRIENDS.

It they do not, if they demand nothing that is good of you except your time, then by all means be rid of them. No earnest person, in these busy days, has any space in his life for unprofitable friends. They are of the

kind which corrupt good manners.

I do not speak now of bad companions. If you cannot preach your own sermon on that subject, it will do no good for me to preach it for you. I do not speak of those whose influence is contessedly evil, who have irreverent and unclean lips, and minds empty of all things excellent, whose evil lives are lived in everybody's sight. You know what will befall you if you consort

You have to be very strong indeed to be able o grasp the hand of one who is running down a hill, and not be pulled along with him. You cannot live with wolves without learning to howl. Everybody knows that. Whoever falls into this trap is snared with his eyes open. There is only one condition upon which you have a right to make a companion of one who is distinctly your in-ferior. And that is the definite and persistent purpose to uplift him. And we need to be careful about this dangerous matter, not to undertake tasks which are beyond

our strength.

TWO GOOD RULES. If we may set down "Improve yourself," as one rule of good friendship; and "Improve your friend," as another rule; we may find a third here: "Choose improving friends." Strive to get into the company of your betters. Among the blind the man who has one eye is king.

But he would be a foolish and conceited

person who should choose to rule among the blind, and put himself for the sake of that from the wise company of the clear-sighted. He would be like him who thought it "better to reign in hell than serve in heaven. We do not know much about most of the

twelve apostles. But we do know the there was at least this wisdom and goodnes about every one of them; that they chose any easier and lesser company.

A BOY'S BEST FRIEND. The best friends which young boys and girls can have are their tather and mother. Some young boys and girls in these days do not seem to believe that, but it is true, nevertheless. That is the ideal family where the sons and daughters account their mother and father as their friends. There they resort for sympathy, there they go for counsel, there they hurry with their confi-dence. I am afraid that where this is not true of any tamily it is the father's and the

Choose inspiring friends. Seek the so-ciety of those who inspire and uplift you. Choose those whose good example it will do you good to follow. For when you choose your friends, you choose your future. GEORGE HODGES.

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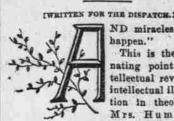
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for themselves the very best society in the whole world. They preferred that, with all its hard conditions of dislike and danger, to Unreasonable, but

IN HARMONY WITH GOD'S LAWS.

Gail Hamilton Shows How Weak is the

THE TRUTHS TAUGHT IN THE BIBLE



happen."

proceeds on the assumption that miracles may be or may have been the popular assumption, but the agnostic is supposed to tower above popular assumption into the realms of personal thought. As a thinker work of thinkers, and such familiarity would show her that in no science has more rapid and real advance been made than in heological science.

MIRACLES NOT IMPOSSIBLE.

As I was at my window, I saw the stars and the sky and that vast and magnificent firma-ment in which the Lord has placed them. could nowhere discover the columns on which the Master has supported this im-mense vault, and yet the heavens did not And here is the second: I beheld

The wont of science is not to deny the appearance of the deviation, but to account for it. When Neptune wabbled the astronomers did not indolently content themselves with laying it to the bad telescopes or the shimmering atmosphere or the deluded observers. They put up their lenses and dis-

GOD'S OWN REVELATIONS. Rejecting the Bible as competent testi-mony, Mrs. Ward appeals to something else. mony, Mrs. Ward appeals to something else.
"In the unbroken sequences of nature—in
the long history of man—there lies the revelation of God." Very true. The founders
of Andover Theological Seminary established their school of the prophets on that
basis. What now does this revelation testify? "I find," admits the demented documentarian, "in the age which saw the birth
of Christianity as incompanion of the companion of th

East is full of Messiahs!"

If there is any meaning to words it would

Skeptic's Logic, and Defends



ND miracles do not This is the culminating point of intellectual revolt and intellectual illumination in theology as

Mrs. Humphrey Ward understands theology. What is miracle? It is a question she does not ask. Concerning the nature of miracle she betrays neither knowledge nor curiosity. She does not for a moment consider it, or suspect that there is anything to be considered. She are a violation of the laws of nature. This she ought at least to be familiar with the

Yet many a man, who prides himself on being superior to popular superstition and above the domain of authority, will discuss theology exactly as if the theological world had been at a standstill for a hundred years. There are men in this country to-day whose reputation for original research, for liberal views, for eloquent theological revolutionism rests chiefly on their skill in ridiculing discarded theories. Of the advanced positions of theology, they exhibit a profound ignorance. God changes not, but our knowledge of Him changes. An unchanging theology would be but the dead idolatry of a moribund faith. Science does not drive theology from its positions. It clears the path and opens the gate by which the-ology rushes on radiant to new possessions

With the wider and higher views that theology shares with and learns from all other sciences, theologians see that miracle is not the violation of law, but the action of law. Miracle is not even a deviation from known law. All apparent deviation is con-sidered to be caused by the action of un-known law upon known law. Luther ap-

prehended and illustrated this truth with equal clearness and beauty.

"I have recently witnessed two miracles," he wrote to his friend. "This is the first: thick clouds hanging above us like a vast sea. I could neither perceive ground on which they reposed, nor cords by which they were suspended; and yet they did not fall upon us, but saluted us rapidly and fled away."

of Christianity, as in so many other ages, a universal preconception in favor of miracle—governing the work of all men of all schools. The air teems with miracles. The

seem then that the Revelation of God in the long history of man, outside the Bible, is a perfect confirmation and counterpart of the Revelation of God in the New Testament. But no, says Mrs. Ward. Quite the contrary.

Here is the syllogism: God reveals His way in the long history of man. The long history of man testifies to a universal preconception in favor of miracle and the GAIL HAMILTON.

ible testifies to the occurrence of miraeles.

Bible testifies to the occurrence of miracles. Therefore there are no miracles!
That is, to put it a little differently:
God reveals himself in human history.
If 30 years of research into human record discloses a universal belief in and expectation of miracle, and if 1,800 years of experience reveals a belief in miracle accomplished, it is a proof that miracle is impossible. Such is the logic of the new religion. Then the Revelation of God in the long history of man is a stupendous lie. Whatever may man is a stupendous lie. Whatever may be the truth of the Bible, the Revelation of God in the long history of man has been a delusion and a snare. It shows that poor humanity may have a universal pre-co on, with no truth to correspond; that

UNIVERSAL HUMAN INSTINCTS

universal Human instincts
may be guided by culture and wrought into
philosophy by all men of all schools, and
yet signify nothing and come to nothing.
The revelation of God in the long history of
man is but a mockery, if there is no such
thing as miracle. To say that miracles cannot
happen, which is the practical equivalent of
Mrs. Ward's conclusion, that miracles do
not happen is to say that all the laws of the not happen, is to say that all the laws of na-ture and of God are known to man. To say that miracles could not have attended the advent of Christ is to say that all the laws of all the universes were known to the Jews in Judea eighteen hundred years ago.

If God was in Christ, reconciling the world to Himself, the long history of man becomes logical. Everything is not explained, but everything is set in the line of availability and massless in stately reconexplicability and marches in stately procession toward a rational and lofty solution. I God was in Christ the impossible becomes not only possible, but natural and orderly.

If God was in Christ, and if by Him, He made the worlds, Christ must have known all the possibilities and potencies of matter; He must have known the worlds He made. All that science has ever discovered, or will ever discover, He, the Maker, knew. Whatever force of service, of healing, was in plant or mineral, in simple or compound, Christ knew. Hidden from the world then, hidden from the world now, Christ, if He made the world, knew it all. The constitution of light and heat and sound was familiar to him. Every source of disease, every modof cure in the materia medica was familiar to

SCIENCE VERSUS SKEPTICISM. Science has hurried out slowly, creeping, fighting as she crept for right of way, yet looking back we see that she has made great strides, and they are all in the direc-tion of the world of spirit. She has ad-vanced always in the direction of lightening the clog of matter. From the clumsiest of wood and coal and iron she has released the refinements of oil and gas; for human labor the machinery of unwearying iron fingers conquering thus time and toil and space The mocking and mysterious electricity, a sphinx subtle and dangerous, is not perhaps subdued, but mocks no longer; is very far from being even wholly understood, but is already trained to service, is compelled to apply the investigation, while the perhaps submit to investigation; while the compelling mind has darted even beyond electricity

Him because they all harmonized with the principles on which He had constructed the

and conjectured the clusive ether. If God was in Christ and by Christ made the worlds, Christ must have known the worlds he made, in their ultimate constitution, in their remotest possibilities. If he sometimes used that knowledge in ways unknown to Judea, it was no miracle to Him It was no contravention of the laws of na ture, but only an application of laws which the world had not yet discovered. If Jesus had chosen to flash his words from Southern Judea to Northern Galilee on the light-ning's wing, it would have been a miracle. We flash our words around the earth and it is no miracle. Knowledge has withere the miracle. It is now but a natural process, a utilization of the earth's forces. But the same forces were in the earth then, lacking only the master mind to wield them. If God was in Christ, the master mind was

A FEW MODERN WONDERS In confirmation of this view it may be observed that the miracles of Christ are generally, if slightly, attached to nature. Sometimes it is only the will of man that is concerned. Often the miracle is built up, as it were, on the material world, is we may say, but a step beyond our reach. If we take, for example, the first miracle which Jesus wrought in Cana of Galilee, we can see how, instead of being inconceivable, it is conceivably credible and scientific. Let me not be misunderstood. I give it simply by way of illustration and suggestion, not by way of proof. Nor is the illustration or the science mine—only the application. To Zebedee the electric car would have been as impossible as to us molecular dis-turbance. Two weeks before the ocean cable was firmly laid science printed elab-orate and incontrovertible arguments showing that the constitution of water must for-bid the transmission of electricity for any long distance. Christ never pretended any miracle more absurd to all but the credu lous than to hear a man talking 100 miles

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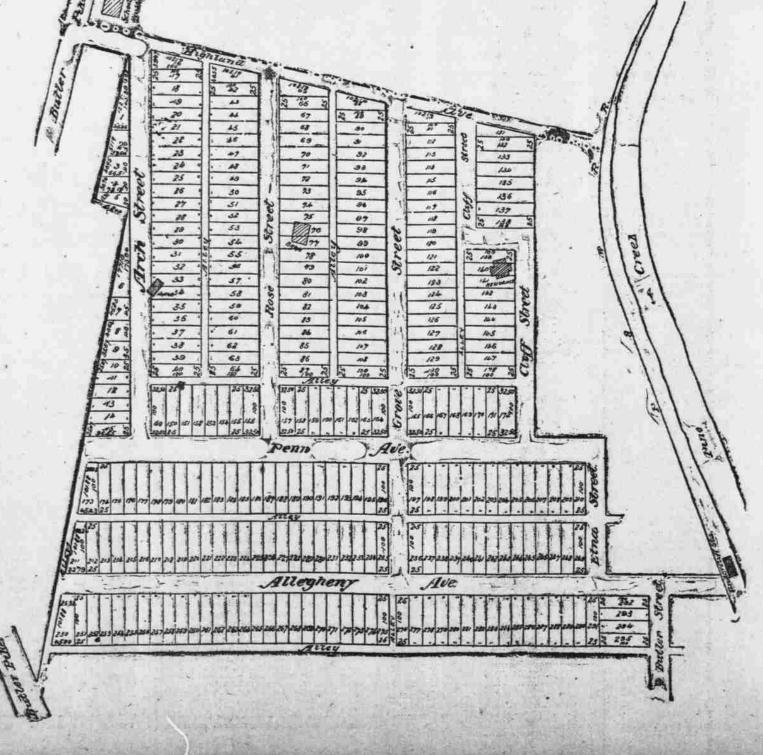
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